

THE EXTERNAL CONDITIONS OF THE PROSPERITY OF OUR COLLEGES.

AN

INAUGURAL ADDRESS,

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INAUGURAL ADDRESS:

THE philosopher Guizot, in seeking a definition of the term civilization, places it in the idea of progress. By a series of historical illustrations, he establishes the position that this progress is two-fold. In the first place, civilization implies the idea of a progress in society; in the outward physical organization of the social state; a progressive melioration of the condition of the relations existing between man and man. This is one element of civilization, to which, however, he says, if the idea were confined, a community of civilized men would resemble the occupants of a bee-hive. Their great business would be the production and equitable distribution of the means of life. But civilization, he maintains, includes another idea; the progress of individual man; the development of his faculties as an intellectual, emotive, immortal being. The great problem of human welfare is the harmonious combination of these two elements of civilized life, social progress and individual development. If we place them in contrast, and compare their value, as bearing upon human happiness, the verdict of mankind will pronounce in favor of the latter, as more radical, more enduring, more splendid, more intimately bound up with the higher destinies of the race. Bearing in mind now the two great elements which this analysis presents, if we propose to ourselves the question, what at the present moment is the condition of American civilization, we shall be brought directly to the main point in which our ill-wishers beyond the seas attack us. They cannot affirm that there is not social progress in America. That calumny almost every square mile of our territory would refute. The buzz and rattle of New England machinery, the flocks which like snows in summer whiten her mountains, the lowing herds and varied industry of the Middle States, the cotton fields and sugar plantations of the South, the golden eared and wide waving harvests of the West; the net-work of rail-ways threading our valleys and climbing our mountains, the whistle of our steamers ascending every river, our mercantile navy converting our sea-ports into mimic forests and penetrating with the products of our industry almost every harbor on

the globe, all bear testimony to our social progress; a testimony visible to the world, and too conspicuous to be denied. But if transatlantic writers are to be credited, alas for the higher element of civilization in the new-born republic!

Fifty years ago, one of the most ingenious of the ethical writers of England, in an argument for church establishments, maintained that it would be disastrous to religion to cast it upon the voluntary support of the people. It would convert preaching into a mode of begging; pulpit eloquence into an histrionic exhibition, and the minister himself into a mere caterer for the popular appetite, watching more closely for the increase of his subscription list than for the salvation of souls. Within the last few years, one of the most popular historians of the present century has formally recorded it as a fact that this reasoning has found its realization in the free States of America. "A lready" says Alison, "the ruinous dependence of the ministers of all denominations upon the voluntary support of their flocks, has become painfully conspicuous. Religion has descended from its high functions of denouncing and correcting national vices, and, with some honorable exceptions, become little more than a re-echo of public opinion." Here then is our religious character demolished at a stroke. It would not be difficult to find delineations of our intellectual character equally unflattering. Alas then, if such representations are to be trusted, for the second and greatest element of civilization; alas for the progress of individual man in America!

Intellect is dwarfed. Her scholars are mere sciolists. Where are her philosophy, her poetry, her history, her fine arts? She has no literature, or if she has, it is a superficial one. Her muse only limps through the crazy iambics in the poet's corner of the newspapers; or if there be a poet who writes passable verses he received an European education. Her philosophy buries its leaden burden between the uncut leaves of the magazines. Her history is a mere patch-work of European shreds and clippings. Her eloquence expends its windy emptiness upon the stump.

The natural affections are dwarfed in America. The American in middle life has forgotten the home of his childhood. You will never hear *him* saying, "I remember, I remember the house where I was born." "The old oaken bucket" which hung in his father's well; the "deep-tangled wild wood" which skirted his farm; "the wide-spreading elm" which shaded his dwelling,—these things have no charm for him. Ever anticipating an emigration, his very family pictures he leaves unframed, lest, when with the other household stuff they come under the hammer, he should suffer loss. He is

nothing but an "agricultural nomad," a mere migratory adventurer in quest of the "almighty dollar."

Religious sentiment is dwarfed in America. Religion is an affair of dollars and cents. Where are her moss-grown cathedrals, her time-honored churches, her bench of spiritual lords, her arch-deacons, her advowsons, her fat benefices, her small livings, her parishes, her vicars, her curates, her predial tithes? All wanting. The state has proscribed Christianity, and Christianity has abandoned the state. Religion has become a mere individual affair. Her altars are desecrated. Her house is left unto her desolate. Her votaries have become sons of Belial and her ministers priests of Mammon.

To such attacks upon American character it may not be essential that we furnish a written reply. It is essential to our own well-being, essential to the progress of free principles, essential to the fulfilment of the hopes of the friends of liberty throughout the globe, that we live the slander down. The orb of human freedom has been too long in rising to be thrust down again by American hands. Longing eyes watched for its appearing during a weary night of centuries. At length the gray twilight is seen; next the morning blushes; then the clouds kindle and burn before the brightness of its coming. Behold in these progressive stages of illumination, the progress of liberty in the thirteenth, the sixteenth, and seventeenth centuries; in the Magna Charta of Runnemede, the Reformation of Luther, and that series of events, political and religious, which found their consummation in the Revolution of 1688. One century more; and the broad disc reveals its full orb'd glory above the summit of the mountains. That orb is the sun, not of American Independence merely; it is the sun of constitutional liberty, of religious toleration, of popular intelligence, of emancipated mind. Seventy years have elapsed since it passed within the circle of vision to the people of this country; it now begins to pour its splendors upon the opening eyelids of awakened and universal man. No power on earth can eclipse its brightness but the fatuity of the very people whom its beams first blessed.

I have referred to the slanders of transatlantic writers upon American character. Slanders they doubtless are. And yet slanders may reveal to a wise man some latent weakness of character to be corrected, some infelicitous tendency of temperament to be checked which had before escaped his notice. For a season we are put in trust by Providence with a liberty which may work out the highest well-being of the race. If it prove in our hands a liberty which pampers the body, and starves the soul, let us understand, this is not *the*

liberty for which the heart of humanity yearns. That liberty is not the freedom of the animal to pursue his pleasures. It is the freedom of the man to pursue his happiness. It is the freedom of mind to investigate truth. It is freedom to think, not to ruminate; freedom to worship God, not to break his bands asunder and to cast away his cords. It is the liberty which supplies not merely the conditions of physical well-being, but the conditions also of spiritual development. These conditions are comprehended in the two words EDUCATION, RELIGION. Of that element of civilization, which the philosopher, whom I have quoted, denominates the progress of individual man, in distinction from social progress, these are the two great roots. The law of custom and the proprieties of the occasion limit my remarks to the former of these two topics. There are, I need not inform you, in this country, four well defined classes of institutions, almost universally recognized as essential instruments in the work of popular education; Common Schools, Academies (male and female,) Colleges, and professional Seminaries. You will expect me to confine my remarks, in the main, to the third of these four classes. To insist upon the *necessity* of Colleges in the work of general education, would, before this audience, be a superfluous task. It is admitted. To describe their internal economy, and to attempt a vindication of the claims of the several branches of study pursued in them, would be a work, which has been so often and so ably executed, that in my hands, at least, it would prove a theme barren of interest. To assert and maintain, at this day, the position that a College, in order to success, and of course to usefulness, must be conducted upon *religious* principles, would be to assert and maintain a truism. I propose rather to direct your attention to some of the *external conditions which are essential to the prosperity of our Collegiate Institutions*.

In the first place, it is essential to their prosperity that they find favor with the people at large. They spring from the people. They belong to the people. They are designed to aid in securing the intelligence and happiness of the people. And without a warm place in the affections of the people, they are comparatively powerless for good. Whatever may be true of monarchies, in this country it is true, that no great public interest can be sustained in opposition to the popular will. Public opinion, we must admit it, is the last appeal. It is omnipotent. You have heard the dictum of an English casuist, that the interests of religion would be fatally compromised by casting it upon popular sympathy for support. You have seen the picture drawn by an English historian of our religious condition. Do you admit this reasoning to be just? Do you recognize this picture of

religious society in America to be true? If in the reasoning of the moralist we can detect a flaw, will it not be found in the assumption that popular opinion must of necessity be wrong? must of necessity be depraved and perverted? that it will positively require the minister to sow pillows to all arm-holes; that in the first place it will station a watch at the mast head to descry the dangers which threaten the vessel, and then absolutely force him to cry "all's well," whatever tempest thickens, and whatever breakers roar? If we pronounce the picture of the historian a caricature and no likeness, shall we not assign as the reason of it, the blindness of prejudice mistaking an accident for an essence, an incidental perversion of public opinion, for its inherent and total depravity? But whether the validity of this reasoning, and the fidelity of this picture be affirmed or denied, the power of public opinion, in this country, remains a "fixed fact." We cannot deny it if we would; I trust we shall ever have occasion to say, we would not if we could. If it be asserted that the fate of religion in this country is yet to be decided, that the experiment is yet in progress and the problem yet unsolved, it still remains true that the chief agent in the experiment, the radical element in the problem, is public opinion. And what is true of our national religion is true of our every great national interest, is true of our national intelligence. Public opinion is the ruling planet in our national horoscope. To employ the language of judicial astrology, it hath entered and its stands, flaming and dominant, in the "cusp" of our "house of life." And be its influence baleful or benign, it is our destiny to work out the problem of our national existence beneath it.

It has often been said that the cause of Education in this country is popular. The proposition is a very general one, and the terms perhaps not always perfectly well defined in the mind of him who makes it. *The cause of Education*, what is meant by it? The cause of Common Schools? or of Academies? or of Colleges? or of institutions for imparting legal, medical or theological instruction? or all these together? The cause of Education, *in this country*, is popular. This is a great country. It stretches through twenty-four degrees of latitude, and sixty of longitude. It is therefore certainly not impossible that a subject, the discussion of which upon the banks of Charles's river would strike one of the most sensitive chords of popular sympathy; would summon the farmer from his plough, the mechanic from his workshop, the merchant from his counting room, the clergyman from his study, the lawyer, the physician, the legislator, from his brief, his professional calls, his senatorial deliberations, may enkindle but small enthusiasm, and secure but a meagre "mass

meeting," on the banks of the Muskingum, the Wabash or the Illinois. The cause of Education is *popular*. But what is popularity? In the sense of the proposition, doubtless, favor with the people. This, however, is a predicate which admits of degrees. The pendulum may swing through a large arc. The voice of popular favor may have every variety of pitch and of strength. There is surely some little difference between that deep-toned and jubilant superlative of it, which, for example, rang in our ears during the political campaign of 1840, and that small chinking note, that feeble, questionable sound, sometimes reaching the tympanum of the ear and sometimes inaudible, which, issuing from the collision of half-dimes at the bottom of a circulating charity box, marks the sub-positive degree of popular favor. In what sense of the terms is this proposition true? and, in what sense of them will the people make it true? Assuming that we are a christian people, and that we possess a free constitution, an answer to these two questions, and to no third, would the student of political history require to enable him to sketch our condition in respect to the highest element of civilization and to predict our destiny. To such a people there are therefore no two questions, which can by any possibility be propounded of equal magnitude, no two questions the answers to which involve a significance so vital and so far reaching, as *the* questions: In what sense ought Education to be popular amongst us? and: In what sense shall it be?

Without attempting to decide the question, in what sense of the terms Education is popular in the country at large, let us narrow the field of vision. It is a more practical question to inquire, in what sense it is popular in Ohio. Are Common Schools popular in Ohio? Doubtless, if by popularity is meant a general acknowledgment of their importance. If popularity implies that the people have made adequate provision to sustain them, that they have digested a comprehensive and thorough system of Common School Education of vitality and power enough to secure the simplest rudiments of Education to the whole mass of our citizens, the proposition may be more than doubted. There are at the present moment, as appears from the Report of the Secretary of State, to the last Legislature, not less than 40,000 of our citizens, over 20 years of age, (12,000 of whom are exercising all the rights of freemen,) who can neither read nor write. If it is said that considering the influx of foreign population this fact does not infer a defect of popular interest in the subject, another fact from the same document may be adduced in point. There are in this State not only 40,000 persons over 20 years of age who cannot read and write, but there are nearly 150,000 under that age, and

within the limits of the provisions of the law, "entirely illiterate." Commenting upon these facts, the secretary remarks, "were there as many thousands in the midst of us who through poverty or imbecility should pass their lives without any improvement in their vital powers; who should, in the language of scripture, 'have eyes but see not, ears but hear not,' their senses all torpid, their limbs nerveless and incapable of muscular movement, all but lifeless and yet alive, what should we think of such existence, of such being? And yet that which in debasement, if done to the body, surpasses even our imagination, is done by individuals and the community, and permitted to be done by civilized governments, by ourselves, under the full blaze of Christianity, to the immortal mind, to those lofty capacities which, in their nature and destiny, as far exceed the physical powers, as mind excels matter, spirit, clay, heaven, earth." I should rejoice, had I time to quote more largely from this interesting document. The picture which it presents of dilapidated school-houses, incompetent teachers, wasted funds, and official faithlessness, are sufficiently humiliating to our state pride. It ought to be published in every newspaper, and placed in every family which can read in the state. And yet its cogent reasonings, and its powerful appeals, failed, so far as I can learn, to secure any action in the body to which it was addressed. Thus much for our common schools. Now let us ask, are academies popular in Ohio?—They are certainly tolerated. As they do not fall within the provisions of the law regulating the state school funds, there are no statistics, so far as I know, to enable us to ascertain their number or their condition.—There are preparatory schools connected with all our colleges, and here and there a private high-school, owing its existence to the enterprise of some adventurous teacher, and depending upon that enterprise for continued life. Regularly incorporated academies, aside from these, possessed of funds and apparatus sufficient to ensure usefulness, or even continued vitality, I will not say there are none in the state, for there are; but they certainly may be classed among the *rare aves* of Ohio. Let us pass to the third class of educational institutions, and I do not propose to carry the inquiry further;—are colleges popular in Ohio? If we may judge from their multiplicity, most assuredly, *yes*. If multiplicity implies popularity, Ohio outpeers New England in lavishing its favors upon colleges. It does not even lag far behind its sister state of Pennsylvania. The facility with which your literary projector can manufacture a college puts to the blush all the other wonders of this age of steam and magnetism. It re-

minds one of the exploits of the Horatian hero in poetry, who could turn off his two hundred verses in an hour:

Ego poemata pango
Occupet postremum scabies; mihi turpe relinqui est,
Et quod non didici, sane nescire fateri.

The purple rag of a title flaunts in the distance and beckons him onward, the curse of obscurity urges him behind, he waves his magic quill, and lo! a college armed with the Vulcanian panoply of a state charter, leaps from his laboring brain, full-grown like Pallas from the head of Zeus. If you visit the locality indicated by its style, expecting to find the ancient appendages of such institutions, buildings, books, apparatus, teachers, you are laboring under a sad mistake, a most vulgar error in regard to the essence of a college. These things are only its accidents. If they should be found wanting, what then? Has it not a charter? Suppose it has no "local habitation," what is that to the point? Has it not a "name?" And has not the echo of that name reverberated throughout the land? Has not the trumpet of its fame waxed long and loud in the newspapers? Sadly infidel indeed must be the tendencies of your mind if you still doubt its existence. The very style by which it is denominated, the very names of its board of trustees, the very amount of funds which they are authorised to hold when they shall have obtained them, as well as that most important provision that these funds are never to be perverted to the purposes of banking, behold, are not all these things plainly written down in the book of the chronicles of the legislature of Ohio?

If adhering to your antiquated views touching the constituents of a college, you ask the questions, are those institutions in Ohio which possess them popular? Do the people take pride in them? Do they secure to their children the advantages which they proffer? I fear the answer would not be as flattering as we could wish. It is true a certain portion of our citizens feel strong interest in them, and have taxed themselves deeply to sustain them. The burden however has as yet fallen not lightly upon the many, but heavily upon the few. There are, I believe, but two or three colleges in actual operation in the state, which would not be compelled, if the hand of charity were withdrawn, to disband their faculties and to close their doors. And of these, one was endowed by Congress, and another by accident, or rather by one of those providences to which men give this name.

If again the question of popularity is decided by patronage, the case will stand thus. The New England States and Ohio may now be said to be equal in population. New England has more than two

thousand undergraduates. In a regular college course, I should think five hundred a large estimate for Ohio.

Such is something like a picture, I do not say of the present intelligence of Ohio, but of the foundation upon which her future intelligence is to be upreared; of that system of means to which is entrusted the perpetuation and development of the highest attribute of civilization within her borders. It is a Serbonian swamp. It is a continent of chaos, which reminds us of that "boggy Syrtis, neither sea nor good dry land," which the fallen angel of the Paradise Lost met in his perilous journey from darkness up to the light. And an energy of intellect in a better cause not totally dissimilar to his, is manifested by the adventurous stripling, who from many a county in the state conceives and executes the difficult enterprise of climbing to the heights of mind—

"Nigh foundered on he fares,
"Treading the rude consistence, half on foot,
"Half flying; behoves him now both oar and sail."

If a remedy be demanded, it will be found in the prosperity of our colleges, and the prosperity of our colleges will be found in the favor of the people. To secure that favor, it is necessary only that the claims of colleges be discussed, investigated, understood. The relations of colleges to the progress and welfare of society, and to the progress of individual man, must be thoroughly canvassed and settled in the popular mind. Society is bound together by the mutual wants of its members. Most beautifully does Plato, in the Socratic dialogue of the Republic, illustrate this dependence. Upon this basis he builds up his ideal city. He reasons thus. The most pressing of human wants is that of food. "Hunger is insolent and must be fed." The next is clothing. The next is lodging. The smallest commonwealth then must have four members, a husbandman, a weaver, a shoemaker, a mason. Shall each supply his own wants in all these particulars? That is savage life. Shall each devote himself to a particular branch of industry, and perfecting his skill in it, exchange the products of his industry for those of his companions? That is the germ of civilization. And mark what it implies. As skill advances, the husbandman wants oxen and ploughs and spades, and other implements of agriculture. The weaver will need not only a supply of textile materials, but distaffs and spindles and looms and shuttles and all the implements of his art. The same is true of the mason. The same of the shoemaker. Their commodities moreover must be exchanged, without trenching upon their time. The city waxes in population. It has joiners, and smiths, and herdsman,

and shepherds, and merchants. These again have their wants to be supplied. The city now begins to swarm with inhabitants. Property accumulates. Men become luxurious and must have physicians. They are avaricious and must have laws and magistrates. They engage in war and must have defenders. And if those who engage in the several vocations are to be skillful and expert so that the interests of the whole may be best subserved by their services, they must be trained and instructed in their several arts. The city now has its cooks and victuallers, and barbers and hair dressers, and nurses, and undertakers, and pedagogues, and tutors and instructors, and artists and poets and philosophers. Such is something like a picture of the web of a civilized society woven by the philosopher of Sunium, in his effort to investigate and illustrate the principle of justice. It coheres throughout. Take hold of it by either side and you move the whole. The law of mutual dependence binds it together. It is, in this respect, a picture of every civilized community. "All the arts," says the great orator of Roman antiquity, "which appertain to civilization have a certain common vinculum." This is *the* vinculum. It is the law of mutual dependence. Sever the bond where you will and the entire unity suffers. Let the philosopher say to the husbandman, I have no need of thee, or the husbandman to the philosopher I have no need of thee. You shall find in the event a hungry philosopher and a ragged husbandman. What can be a more useless suffix to society than a poet? And yet in the very oration from which I have quoted the sentiment of the great Roman orator, he affirms that he owed the skill in speaking, by which he had so often aided the suffering and rescued the persecuted, the mental power by which he delivered his country from the machinations of conspiracy and dignified the annals of her literature with some of the noblest productions of the mind, to the early training which he received at the hands of his teacher, the poet Archias.

If this bond of mutual dependence in a civilized state be analysed, its main constituent will be expressed by the term knowledge.—Knowledge, knowledge acquired by division of labor, by application to particular pursuits is essential to the idea of a state. The diffusion of it is not essential. In a despotism there must be knowledge, but it may be knowledge "cabined, cribbed, confined," parceled out in castes and stereotyped for ages. "*Ne sutor ultra crepidam*," may be literally applied to it. The shoemaker to his last, and the tailor to his goose. To represent truly the bond of union in a highly civilized and especially in a free state, we must abandon the figure of a web. The idea of diffusion now becomes essential. Our web must be

converted into a plexus of blood-vessels, into a sanguineous system of heart and arteries and veins. Such an apparatus is found in a system of popular education. The college is its heart. Neglect this, cramp it, starve it, and your labor upon the extremities is thrown away. They will perish, do what you may. With a change of a single word to prevent misapprehension, and with no change of sense, I can quote, strong as they are, with a perfect confidence in their correctness, the remarks upon this point of one of the most able, and ardent friends of popular education in the West.

“The college has ever been the friend and nursery of common schools. In modern times, whenever the college has flourished untrammelled and unrestricted by jealous, arbitrary authority, there the common school has taken root and prospered also. The fact is notorious, indisputable and undisputed. In no country, at this day, do we behold the slightest approach to a good common school system, except where the college is honored and liberally sustained. Scotland, Prussia, Germany, Holland, New England and New York may serve as proof and comment. I hold the attempt to create and foster common schools, without the aid of the college, to be utterly vain and nugatory. It cannot be done.”

In the second place, colleges require as a condition of their highest prosperity, the fostering care of the legislature.

No one subject, at this day, in this state, more imperatively demands investigation, calm, clear-sighted, patriotic investigation, than the relation, actual and desirable, of the legislature to collegiate institutions. These institutions are the nuclei around which cluster all the dearest interests of society. They are the centres from which is to radiate the future civilization of the state. Their relation to all the great interests of man within our borders, whether social or individual, is the relation of cause to effect. The regular, methodical observation of the phenomena of nature, the further elucidation of her laws, the development of the mental power which may apply the deductions of science to the arts of life, to agriculture, to mining, to manufactures, to commerce; the power to frame, to expound, and to vindicate law; to investigate the diseases of the body and prescribe for their cure; to investigate the laws of mind and enforce upon it the obligations and restraints of religion, these are the works of colleges, these are the great interests of which they are the conservatories. Society has no higher interests, nor has individual man, than those which will be periled by the neglect of colleges, dwarfed by their inefficiency, and prostrated by their destruction. The intellectual life of the state which neglects them is a borrowed,

not an independent life. It is the life of an embryo, derived from a vital organization not its own. The founders of this state well understood this. They did all which, under the circumstances, could have been expected, if not all that was desirable, for the immediate establishment of colleges. They secured in the original purchases of territory, grants of lands for the endowment of two universities. They evidently regarded colleges as legitimate objects of future legislative provision and encouragement. In the third article of the ordinance of 1787, we have the following language. "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and *the means of education* shall be forever encouraged." The same declaration, with augmented strength of language, is made in the third section of Art. 8, of the constitution of Ohio. "Religion, morality and knowledge being *essentially* necessary to good government and the happiness of mankind, schools and the means of education, shall be forever encouraged by legislative provision, not inconsistent with the rights of conscience."

There are two questions connected with legislative provision and encouragement proper to be bestowed upon collegiate education, by the state, which demand careful and candid investigation, at the hands of our legislators. The first is, what number of collegiate institutions does the state require? What number is necessary to secure the diffusion of those principles of religion, morality and knowledge, which the constitution declares to be essentially necessary to good government. All beyond this number are a drawback, not a help to learning. They divide patronage and conflict with the usefulness of all. It seems to have been thought that the power of the legislature to limit the number, is annihilated by sec. 27, of our bill of rights, which secures to every association of persons, when regularly formed and named, the privilege of receiving letters of incorporation to enable them to hold estates, real and personal, for the support of their schools, academies, colleges, universities, and for other purposes. Now the point which demands investigation is this: what is the meaning of this article, in its application to colleges? What is the *animus impo-*
nentis? the real intent of the framers of this section in our bill of rights? Did they mean to encourage collegiate education? or to bring it into disrepute? Is it or is it not competent to the legislature to inquire whether the association applying for letters of incorporation is in fact what the name which it has assumed imports? Should a number of persons form an association and assume the name of a bank, apply for and obtain a charter endowing the organization with all the powers and privileges of a regular banking company, proceed

to issue paper and to transact business whilst yet destitute of a farthing of capital—entirely irresponsible, would such an association be a bank, a real bank? or an association of swindlers? Would the legislature in granting it letters of incorporation confer a benefit, or inflict a curse upon the commercial community? Would it meet or thwart the intention of the framers of our bill of rights? I do not make the supposition as an illustration of facts actual, but only of facts possible, in relation to colleges, under this interpretation of the provisions of that bill. A college is a definite thing. It is understood throughout Christendom to be an institution possessed of a body of teachers, of an amount of books and other apparatus of instruction, sufficient to secure to the youth who resort to it an education, which the republic of letters denominates liberal; as well as to issue those literary notes current, which certify the possession of such an education. Suppose now an association of men should secure from the legislature a college charter, and then instead of establishing a *bona fide* college, should send out an agent to hawk diplomas, conferring them upon all who, tickled with the titles of literature, might be willing to pay the price demanded. Suppose again, another association possessed only of the means of establishing an academy or a common school, and with no earthly prospect, which a man of sense would call rational, of ever possessing them, having in like manner obtained a college charter, should publish a flaming program of studies, and invite parents to secure for their children a college education within the walls of their institution. Would these things be honest or fraudulent? And would the legislature have subserved the design of the framers of our bill of rights in lending them its sanction, or would it, on the contrary, have contributed to thwart it? I might pursue these suppositions further. They are imaginary cases designed to raise the question of the power of the legislature to protect the true interests of collegiate education under this section of the constitution. The cases may not be *in esse*; under the interpretation which seems to have been given to it, they are at least *in posse*. I do not affirm that the cases exist; I affirm only that, for some reason or other, the term “Ohio college” has become a term of somewhat doubtful significancy; that the literary scrip of the state, like the fiscal scrip of some of our sister sovereignties, is not always quite at par at the east; is sometimes subjected to a scrutiny not precisely creditable to the soundness of our institutions. In glancing at one of the possible causes of this, I have only been indulging a dream of the imagination. I fear, however, that a waking

review of facts would oblige me to say of it, as the poet peer said of his vision of darkness,

“I had a dream, which was not all a dream.”

The second question, which it appears to me, demands candid investigation at the hands of our legislators is this: Ought not the legislature to bring collegiate education, to a greater extent than has yet been done, within the circle of interests which receive direct pecuniary state patronage? I do not propose to discuss the question. The limits of this address will not permit it. The time, however, has come, in which it ought to be thoroughly discussed, everywhere before the people, and settled. If the representations of the secretary of state, in the report already quoted, are correct in regard to the delinquencies of the state, as touching the construction of those pipes and conduits, which are to diffuse through our population the simplest rudiments of learning, how much more emphatically true in regard to the erection of the reservoirs of learning from which these pipes and conduits may be supplied! “Although education,” says he, “holds an acknowledged superiority by the professions of our people, and in intrinsic merit, is unrivaled by any competitor, yet it has been exiled from an honorable companionship in the family of state interests; and has been thrown out like a poor despised foundling, half-clad and half-fed, to beg for protection. We have claimed to regard it as a paramount topic, and yet our admiring eye has been caught by some trifling interest of party or policy, as in the case of the astronomer, who, while looking at the sun, saw an animal of huge limbs and immense bulk rushing up on one side and soon overshadowing and darkening its whole surface, which however proved to be only a fly crossing the upper lens of his telescope.”

This state is perfectly competent to foster all the great interests of man within her territory; to provide for the perpetuation and development of the higher, as well as the minor element, in the civilization of her citizens. Let our people be but convinced that an enterprise is necessary, or that it stands connected even by a moderate probability with the public weal, and it will be done. You need not travel far to find proof of the ability and willingness of the state to make expenditures for the public good. As you pass from the doors of this house, you will behold the terminus of a state work, constructed at an outlay of a million and a half, which is but a single artery in our system of internal improvements. In every quarter of the state you will find evidences of the same spirit, in our roads and canals and bridges and dams, in our noble institutions for the relief

of the maladies of suffering humanity, in our military system, in outlays for the protection of society from the depredations and assaults of crime. Here are tokens of indomitable energy, of unparalleled progress in a people whose territory, half a century since, was a wilderness almost unbroken. In which great element of civilization however has this progress been mainly experienced? Upon which great class of human interests have these prodigious expenditures been chiefly made? the internal or the external; the physical or the spiritual? Has our progress been chiefly the progress of society, or the progress of individual man? No answer is required to these questions. We have it in the magnitude and splendor of our cities; in the rapid development of the sources of our wealth, and its distribution; in the prosperity of our farmers, our mechanics, our merchants, of men of every class whose vocation relates to the supply of the physical wants of men. We have it also in the comparative paucity of men among us distinguished in the higher walks of literature and science; we have it in the fewness and smallness of our public libraries and scientific collections. We have it in almost two hundred thousand of our citizens, every tenth man, woman and child in the territory, if the report of our secretary of state is to be trusted, entirely destitute of the simplest elements of learning. We have it in county jails by no means destitute of tenants; and in a central penitentiary "better patronized," by far, than any other state institution. Is then our physical prosperity a subject of complaint? By no means. It is a matter of just pride. As in the origin of Plato's imaginary republic, so in the origin of all states, the physical wants of man are most pressing, and assert their claim to precedence in attention. Let us not forget however that the precedence, justly considered, is a precedence in time, not in importance. Let us remember too, that this physical prosperity has its limits. Mind is the source of wealth, not matter. It is the source of every physical comfort. The stream can never rise above its fountain. The development of external prosperity is limited by a law as fixed as fate; as inexorable as the laws of the universe. It is a law of the universe. That law is that every physical and social development requires an antecedent and proportional development of mind. We owe our social progress to the action of cultivated intellect. But we have been thriving upon borrowed capital. Let us at length pay our debts to mind. Let us bethink ourselves of the more ample production of the radical element, in the lasting progress and true glory of the state.

"What constitutes a state?

"Not high raised battlements, or labored mound,

"Thick wall or moated gate;
 "Not cities proud with spires and turrets crowned,
 "Nor bays and broad armed ports,
 "Where, laughing at the storm, rich navies ride;
 "Nor starred and spangled courts
 "Where low browed baseness wafts perfume to pride,
 "No—*men*, high-minded men,
 "With powers as far above dull brutes endued—
 "In forest brake or den,
 "As brutes excel cold rocks and brambles rude;
 "Men who their duties *know*
 "But know their rights, and knowing dare maintain,
 "Prevent the long aimed blow,
 "And crush the tyrant while they rend the chain:
 "These constitute a state,
 "And sovereign law, that state's collected will,
 "O'er thrones and globes elate
 "Sits empress, crowning good, repressing ill.
 "Smit by her sacred frown,
 "The fiend dissension like a vapor sinks,
 "And e'en the all-dazzling crown
 "Hides his faint rays and at her bidding shrinks."

In the third place, an indispensable condition of the true prosperity of our colleges is the favor of our churches.

The relation existing between our colleges and our churches is a relation of mutual dependence. Religion is the natural ally of learning. They are both acting upon the same high element of civilization. They bless society by blessing individual man. They secure the progress of society by securing the progress of its individual members. Of the Protestant church universal, if I may venture upon such an expression, it may be affirmed that colleges are the right hand of her power. She was born in the revival of learning. She has waxed with its triumphs and she would wane with its fall. It is a condition vital to her existence that she propagate an *intelligent faith*. When she ceases to do this she has fulfilled her mission. External bond of union she has none. Her spirit disavows all companionship with the clamps and ligatures of a spiritual hierarchy. She lives in light, and by light. Her bond of union is the bond of *life*. It is the vital circulation through all her members of the living element of her being. That element is *light*, religious light. We may have faith without intelligence, and intelligence without faith. But intelligence without faith is practical atheism, and faith without intelligence will become practical heathenism. Such a religion may have prodigious elements of power, but it is the power of frost, not of fire, the power of despotism, not of liberty. Such a religion may govern mind. It may crush it with penances, and scare it with visions of purgatorial fires. It may gird its vitals with a strait-jacket

of forms. It may bind it hand and foot with the cords of priestly pretension. It may emasculate its manhood by the worming interrogatories of the confessional; by the mummeries of sacred relics, of holy coats and true crosses, and patristic bones; by the splendor of its mitres, by the glitter of its gewgaws, by its rosaries, and incense and images and pictures and indulgences to sin. Yea, it may administer to it extreme unction, bury it in the grave of superstition, sprinkle its sepulchre with holy water, erect a cross over it, and pronounce it blessed. Then indeed is mind governed, governed effectually, governed to death. The priest is the master and the laic is the slave. Such a religion may require colleges, but it needs them for heretics, not for the faithful, for its priesthood, not for its people. It is a plant of darkness. It sends out its root most rapidly amid the obscurities of popular ignorance. It thrives most vigorously in the night of mind. But is there no nobler method of subjecting the human soul to the sway of religion than this? Yes. It may be governed by light; by the inculcation of intelligent views of the laws of its own being, and of its relations to other minds, created and uncreated, on earth and in heaven. The great condition of its civilization is thus met, for the law of its government is the law also of its growth. The very principle which governs it is the aliment of its life.

Here is vitality; here is development; here is progress; here is subjection to wholesome law, as well human as divine, all secured by the propagation of one great principle—an *intelligent faith*. That principle is to the Protestant church, casque, buckler and sword. It is her munition of rocks and her tower of refuge. It is her weapon of offence in the day of battle. She can achieve no conquests without it. It is her very life. Strip her of it, and she is Protestant no longer. She may have a name to live, but she is dead. From the very constitution of Protestantism it cannot flourish, it cannot live in an ignorant community. It will repel ignorance, or it will perish itself. The whole history of Protestantism shows that its triumphs over sin and ignorance have gone hand in hand. In flame an ignorant community, anywhere, with religious zeal, stereotype its ignorance, prohibit the progress of intelligence, and publish in its ears the great Protestant doctrine of the right of private interpretation of the scriptures, and what have you done? You have opened Pandora's box, and no man on earth can predict the result.

You may have reproduced the peasant war of Thuringia, the seditious ravings of the rabble rout of Munster, the delirious visions of the Fifth Monarchy men of England, the fooleries of Millerism, the impostures and crimes of Mormonism, unheard of combinations, it

may be, of stupidity, violence, fanaticism and fraud; you may have called into being other Muenzers and Bockholts and Venners and Matthiases and Jo. Smiths; Protestantism, in any just sense of the term, you have not propagated, you have not produced, and you can never thus produce or propagate it.

Let now the Protestant church in the west survey her position and her work. That position is no longer among a homogeneous people. The providence of God has thrown her upon the great moral battle field of the world. If I may borrow a grouping for the picture, I would say, every shade of political sentiment, every hue of religious faith, almost every people on earth has here its representatives. The "New England Puritan," the "Irish Jesuit," the "English Monarchist," the "American Republican," the "gay Frenchman," the "plodding German," the "voluptuous Italian," the "law-abiding Scotchman," the "passionate Spaniard," the "calm Quaker," are here thrown together and commixed. Every grade of intelligence, from the most abstruse learning to the most unlettered ignorance, and these extremes compounded with religious and political prejudices by no definite law, may be here found. In the midst of such a people, and surrounded by such influences, does the Protestant church at the west find herself. This is her position. What now is her work? If I were to speak in keeping with the usual figure of speech, to which I have already referred, I should say, *conquest*. I do not like the figure. It sometimes makes a false impression. It implies hostility. It savors of arrogance. That is not the spirit of the Protestant church. She is not arrogant. She claims no perfection. She claims only, by the evolutions of Providence, to be in possession of the great principle of individual progress, the principle which, by an infinite progression in its action, of which she has as yet felt but the beginning, may continue to purify her own members, whilst it blesses the world. Protestantism is hostile to nothing but ignorance and sin. It regards the family of man as a mighty brotherhood; a brotherhood "dissevered and belligerent" now, but hereafter to be one and harmonious. It aims to reunite the broken links of fraternity, to disarm discords, to prevent collisions, to neutralize antipathies. How then may the work of the Protestant church, at the west, be described? It is not simple conservatism; it is not hostility. Aggression that work of necessity implies, but it is the aggression of light and love. It may be summed up in one word, assimilation; the assimilation of foreign elements to its own body, and of the whole to Christ. The great means by which she is to accomplish it, the only means by

which it can ever be accomplished, is the propagation of *an intelligent faith*. If the mass of mind, upon which this principle may be brought to act, in the west, be surveyed, it will be found in a state most favorable to its success. A mighty, though silent, disruption of the social elements in Europe has precipitated upon us an avalanche of mind. But it is not a dead mind, crushed beneath the weight of old opinion. It is not a paralytic mind, smitten and shaken with the palsy of despotism. The providential contact of heterogeneous opinions has aroused it to intense action, to a fierce effervescence. One sentiment it possesses common to all its parts, and only one, the love of civil liberty. This is the sentiment, which has summoned it from the four winds and made it one. Behold, in this, the nucleus of a Protestant crystalization, ready formed to your hand. Behold the standpoint, upon which it may plant its lever. Old opinions and prejudices and affections, the product of another hemisphere and of different political and religious systems, opinions fatal to individual freedom and progress, may it is true exist, in the same bosom, with that love of liberty which is throwing upon us the fugitive victims of transatlantic despotism. But they can coexist only in the absence of light; just as hostile armies, to employ an illustration of the bishop of Dublin, may unwittingly encamp together in the dark. Let us try upon such minds the sun-light of the great Protestant principle. God never threw upon the hands of any human beings an enterprise more magnificently grand, more full of glorious promise to Christendom and to man, than that, whose trumpet-call, in this valley, summons, and it should thrill, the slumbering energies of the Protestant church. The pulpit, the press, the school, the academy, the college,—Protestant instruments all and equally. But if that church values the others, let her beware how she neglects the college. The power of the pulpit is a prodigious power. It is the most august and potent moral engine ever wielded by human hands. No other human power can compare with it. It acts upon the profoundest sympathies of humanity. It moulds the deepest convictions of the soul. It can batter down thrones and it can build them up. It can undermine republics and it can establish them. It presses upon mind as the atmosphere presses upon matter. It acts upon society as wind acts upon water, and, beyond any other human power, it can agitate its lowest depths. But it is not the pulpit radiating heat alone, it is not the pulpit giving off merely wind, it is the light-beaming pulpit only which can penetrate, assimilate and erect into a spiritual organism the mental elements upon which it acts. If, without the

college, the pulpit can in any sense be compared to a sun, it is the sun in eclipse,

“shorn of its beams,
“Shedding disastrous twilight.——”

Let no denomination of Protestant christians imagine that it can accomplish its work without the aid of the college. It may overrun territory, but it cannot hold it. It may mark men with its name, but it cannot penetrate them with its spirit. The religion of true Protestantism is not a mere impulse; it is not the transit of a mere wave of excitement over the mind; it is the religion of intelligence, the religion of principle, the religion of truth, discussed, digested, defended, understood. This religion will stand, for it has lodged itself in the noblest and most enduring attributes of the soul. The next wave of counter excitement, the next gust of fanaticism, of error, or temptation, will sweep the other away. To propagate a religion of principle the pulpit must be furnished with workmen who need not be ashamed; men who can grapple with mind, who understand its laws; men who can not only capture the soul, but who can seize its helm and bring it into port, and then anchor it forever, with cables of an iron logic, upon the rock of eternal truth. The college is the natural ally, the necessary auxiliary of the Protestant pulpit. The same is true of its relation to the press. It is equally true of the academy and the school. Wherever the great principle of Protestantism has prevailed, it has prevailed by employing these agencies. In the very nature of things, it cannot accomplish its blessed triumphs without them.

I hold it therefore as a principle not to be confuted; that every Protestant church is bound by the law of its existence to sympathize with the college. The support of the college is just as obligatory as the support of the pulpit. It should place that support, I do not say upon its list of charities, for it needs other support than mere pecuniary aid from the church, but upon its list of essential and inviolable duties. I do not move the question of the mode in which the external relations of the college to the church shall be adjusted. On this point there may be room for a diversity of judgment. With some collegiate institution, I solemnly believe every Protestant church is bound, by the very law of its being, to sympathize and co-operate. The true prosperity of the one is the measure of the true prosperity of the other. The church must throw upon the college the influence of her prayers. She must breathe into it, her own spiritual life, else it is not truly prosperous. She must throw into its bosom her most promising youth, else it cannot be truly prosperous. She

must be willing to spare, in order to officer it, her best and strongest men, else it cannot be truly prosperous. She must provide them with the necessary means for disciplining, developing and furnishing mind; with books, with apparatus, and with the means of progress in every field of intellectual labor, else it cannot be truly prosperous. In a word, she must take the college, with the pulpit, into her heart of hearts; watch over the welfare of both, with the same unsleeping love, baptize them both with the same spirit, invoke upon them both the same blessings, and throw around them both the shield of the same holiness. The healthful action of the college is essential to popular intelligence, and popular intelligence is essential to Protestantism. The watchword of every Protestant should therefore be, religion and intelligence. These elements are to the constitution of the Protestant church, what liberty and union are to the constitution of our country. With a mere substitution of terms, I may with equal emphasis apply to the one, if indeed it is allowable to quote them at all, the words which a great man has employed in regard to the other. I may express the fervent desire, "that my eyes may never behold the banner of the Protestant church bearing for its motto the miserable interrogatory—*what is all this worth?* nor those other words, of delusion and folly, religion first and intelligence afterwards; but every where, spread all over in characters of living light, blazing on all its ample folds, that other sentiment, dear to every true Protestant heart, religion *and* intelligence, now and forever, one and inseparable."

Gentlemen of the Board of Trustees :

The first presiding officer of the institution committed to your charge has been removed, by the Providence of God, from your service to another sphere of usefulness. He is one whom I honor as a father, whom I love as a man, and whom I venerate as an able and faithful minister of Christ. Were my personal relations to him other than they are, I might speak with more freedom than would now be proper, in bearing testimony to the self-sacrificing zeal and fidelity with which for ten years he discharged the duties of the office to which you had called him. In resigning that office, he acted in obedience to a necessity which he considered imperative. But whilst the reasons of the step have commended themselves to your judgment and received your sanction, I doubt not that you, that this community, that all the friends of the institution, will sympathize with me in expressing a feeling of deep regret for his loss. His love for the college, however, and his confidence in its success remain unabated, and no one regrets more deeply than him-

self his inability to be present to-day, in order to give expression to these sentiments, and to bid a final and affectionate farewell to yourselves, to his brethren in the ministry, and to a community among whom he has so long labored and prayed, and from whom he has received so many tokens of approbation and respect.

In assuming the post to which you have seen fit to call me, having been already for thirteen years in your service, I have little to say, personal to myself, save that in consenting to be transferred to it, from a more secluded sphere of labor, as grateful to my taste and feelings, as it was better suited to my capacities, I have, perhaps unwisely, obeyed the judgment of others rather than my own; and I now approach its solemn responsibilities with faltering footsteps and a trembling heart.

I believe the college to have been established upon correct principles, and in obedience to unmistakable indications of the Providence of God. I believe therefore that it will live, and accomplish a work of high beneficence to man. I have been present and witnessed your management of the institution from its origin. That management, as a whole, has my most hearty approbation. You have ever aimed to make it, in fact, what it professed to be. You did not call it a college, by name, till it possessed, in reality, all the necessary attributes of such an institution. And in giving it these attributes, none who have not been engaged in a similar work, can fully appreciate the anxieties, the expenditure of time, the mental labor, and the pecuniary sacrifice to which you have been subjected. The trial has been severe. It has been long protracted, and it is not yet terminated. But faint and fatigued, though you may be, you will not abandon it. When Zeuxis was asked, why he was so long in painting a picture, he replied, I paint *in* a long time, and *for* a long time. Gentlemen, I know you do not forget, you never will forget, that you are laying colors upon the canvass of time to be gazed at by posterity. The men of the present may not be fully appreciate your labors; but the men of the future will bless them. They who are laboring judiciously and successfully to found a college upon correct principles and with large and sober views, are leaving "foot-prints on the sands of time;" foot-prints pointing towards heaven, which the lapse of a single generation will harden into imperishable rock.

What nobler indications of having lived, lived usefully, lived for man, lived for God, can any man leave behind him, than you, and those who are co-operating with you, are now tracing, not upon the stony pages of the earth's strata, but upon the adamant leaves of

human civilization. Neither the review of the past, nor the aspect of the present, should discourage us. If our progress has been slow, there has been progress still. And, all things considered, it has not been slow. In thirteen years, the institution under your care has risen from a simple school to a college, which in the annual average of its graduates, I believe, ranks as second in the state. It can point already to a goodly company of alumni. Their sympathies are with you in your work. I can see, in this audience, the familiar faces of many of them, who have made their annual pilgrimage to greet the mother whom they love, and to receive afresh her blessing. God of that mother, bless them one and all!

The sympathy of the people of this community is with you. They have given you a recent and noble demonstration of it. The rising walls of yonder edifice present a monument of that sympathy, a sympathy none the less cheering that it was self-prompted. Am I wrong in saying that I know the people of Washington county too well not to believe, that in another year, an iron tongue from its conspicuous tower, will proclaim, every hour in the twenty four, that this noble and much needed work of charity is complete? The sympathies of the good and benevolent throughout the land, so far as a correct knowledge of your labors and plans has extended, are with you. I surely need only recall to your mind the humble offerings of multitudes of true hearted friends, the noble charities of a Train, a Williams, a Williston, without which your undertaking would long since have perished, to beget in you the assurance that the finger of God is touching and will touch other hearts; that in addition to the benefactors whom he has already given to your enterprise at the west, whose names, for fear of misconstruction, I forbear to mention, he will call other servants of his to your support, just as many and just as munificent as its true interests shall require; that he can and will, if need be, summon to your aid, even from our own state, the Lawrences and Willistons and Appletons of the west.

By a recent appointment you have filled the chair of chemistry and the natural sciences with one who, I doubt not, will prove himself a diligent and successful laborer in the field of science, and an acquisition and honor to the college. With the single exception of the department of rhetoric, whose duties, for the present, can be easily distributed, the remaining chairs of the several professorships are now filled, filled with men sincerely devoted to the interests of the institution, with men whose hearts are bound together by the sympathies of a long companionship of labor in your service, by a friendship of mutual confidence never, for a moment, interrupted by

a jar; men whom I know, and honor, and whose zeal and ability, as teachers, have ever commanded my most sincere respect.

Well indeed do I understand that the means to meet the necessary expenditures of such an establishment are not now at your command. But remember the Orphan House of Halle. Remember the prayers of Francke. They are at the command of that God for whose glory in this enterprise you are laboring. Courage, then, honored fathers. Courage, beloved brethren. We may not live to see the college relieved from all pecuniary embarrassments. The sun of life of the youngest in the boards of trust and instruction is already burning in mid-heaven; and those of the elder already project around them the shadows of evening from the mountains of death. We shall not live to see the institution reach even the zenith of its usefulness—but let us have faith in God, and rest assured that neither shall we live to see it perish.

“Let us then be up and doing,
 “With a heart for any fate;
 “Still achieving, still pursuing,
 “Learn to labor and to wait.”

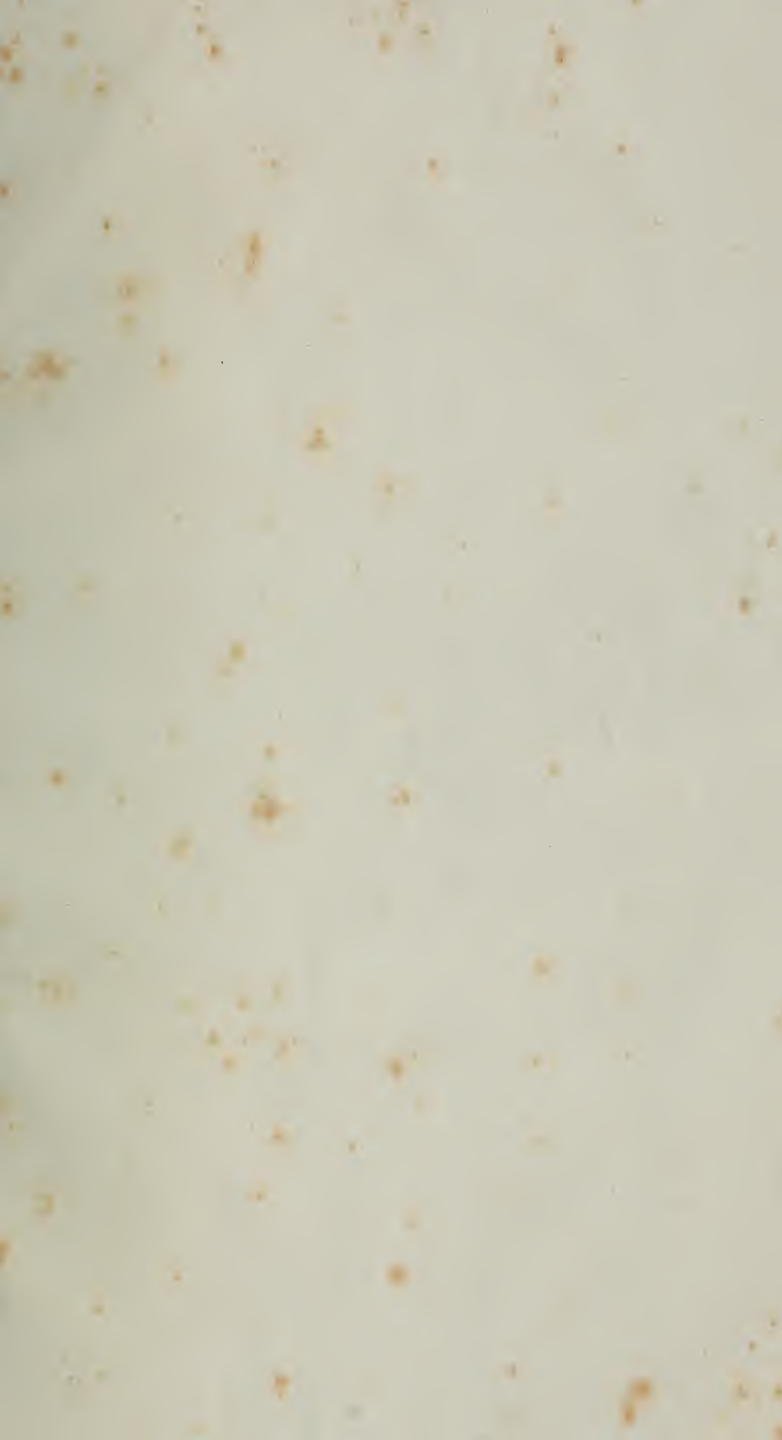
ERRATA.

On page 7, in the 5th line from the top, for “sow” read sew.

On page 12, in the 19th line from the bottom, for “that a poet,” read than.

On page 13, in the 11th line from the top, for “whenever” read where ever.

On page 15, in the 20th line from top, for “menas” read means.



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